

121. THE
Everlasting High-Priest,
Consider'd *and* Improv'd :
IN A
SERMON
Preach'd at the Interment
Of the Late REVEREND
Mr. John Chorlton,
Minister of the GOSPEL
IN
Manchester, May 19. 1705.

BY
James Coningham, A.M.

L O N D O N :

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ERRATA.

Page 1. l. 5. dele *our*. p. 3. l. 5. for *Holy* read *High*. p. 9. l. 16. for *down*
 read *during*. p. 12. l. 23. for *successiely* read *successfully*. p. 15. l.
 13. for *anallagous* read *analogous*. p. 18. l. 6. for *more* read *most*. p.
 20. l. 15. for *eternal* read *external*. p. 22. l. 30. for *demand* read
command. p. 23. l. 31. for *Sundmuy* read *Sundmuy*. p. 25.
 l. 26. for *Avenues* read *Avenues*. p. 30. l. 14. for *presented* read
preserved.



TO THE

Right Honourable

Hugh, Lord Willoughby,

OF

P A R H A M.

My LORD,

I'M in Hopes Your Lordship won't take it ill, that I have put this Funeral Discourse under Your Honourable Patronage.

The many Testimonies You have given me, both of the Goodness of Your Nature, and the great Value You entertained for my Dear Brother, the Reverend Mr. Chorlton, now deceas'd, are sufficient Encouragements to

inscribe these Papers, where my own Obligations, at the same Time, are the greatest. And as I wou'd not willingly come short in making just Acknowledgments for the Dead, so I can't be easy under any thing that looks like Neglect in the Living.

The Deceased was a just, sincere, and hearty Admirer of Your Lordship's discerning Judgment, Your Charitable Temper, and Your Publick Spirit. I find my self under no Necessity to attempt the Character of Mr. Chorlton, that the Lord Willoughby may be inform'd how great a Man we have lost. That his Genius was enlarged and strong, his Judgment comprehensive and clear, his Elocution admirable and flowing; that his Stile was instructive and just, and his Images very vivid and shining; are what all who knew him must own. He was well furnish'd with useful Learning, which shone thro' the most desirable Ornaments of Humility and Modesty. His Discourses from the Pulpit were so well suited, that Men of Letters admir'd them, and the meanest Capacities were instructed and pleas'd. When he pleaded with Sinners, all the Motives of Persuasion were at Hand, which he knew well how to urge, and how far they wou'd go. And now that Heaven has remov'd him, how undesirable a Prospect does it give us of Humane Life, and of this Dying State? Were they considered absolutely, and without the Reference which they

bear

THE DEDICATION.

V

the bear to the future World, who wou'd not exclaim, Why
vil- hast thou made all Men in vain?

for These Melancholy Truths considered, Your Lord-
oks ship will join with this Mourning Society, and entertain
some generous Pity and Concern for those, who survive to
Ad- fill the Room of so great a Man.

our I have Nothing to offer in the Favour of my own
ind Performance; such as it is, I wou'd shelter it under
of Your Lordship's Protection, knowing that Your Ho-
in- nourable Name will go far to save from Death the
Ge- Memory of my worthy Brother. The Subject is such as
re- dare recommend.

ges Had it been some narrow and controverted Point,
ust which design'd only the Service of a Party, I shou'd not
ng, have made my Addresses this way: But, in Regard the
ni- everlasting Priest-hood of our Redeemer is one con-
pit derable Foundation of our Common Christianity, and
em, great Support to Worshipping Societies, when their
s'd. Pastors are remov'd by Death: I hope Your Lordship will
va- receive this small Present with the same Goodness and
nd Condescension, with which You've always been pleas'd to
re- entertain its Author.

us May Your Lordship be long continu'd to assert the
hey Common Rights and Liberties of Mankind, and of
hey Your

Your Country, a Bright Example of real Goodness and Christian Piety. May Your Life be a constant Pursuit of Glory, and Honour, and Immortality, that Eternal Life may be Yours at last, and You for ever admitted into the Joy and Presence of the great Exalted High-Priest, is the sincere and hearty Prayer of, my Lord,

Your Lordship's

Most Obedient,

Most Faithful,

And Humble Servant,

J. GONINGHAM.



Heb. VII. 23, 24.

And they truly were many Priests, because they were not suffered to continue by Reason of Death : But this Man, because he continueth ever, hath an Unchangeable Priest-hood.

THE Occasion of this Solemn Meeting, is truly Awful and Affecting. God has been pleased to remove from us *One* who was *Dear* and *Valuable* in many Respects. Herein we see how great the Difference is, many times, between the Divine *Will*, and our *Wishes*. Might the Issues have been after the way of our our own Hearts, this Day's Solemnity had been turn'd into another, of *Publick Praises* and *Thanksgiving* for his Recovery, rather than spent thus in *Sighs* and *Mourning*. But the All-wise God has executed his holy Purpose, and called home what we had no *Right* to, but of meer Goodness and Bounty. Tho' he has *Weaken'd* us, he has done us no *Wrong*. Let us therefore justify the Divine Conduct, when he seems to contend ; and learn we the Instructions which are spoken to us by the Voice of this *Mournful Providence*.

In order to assist *you* and *my self* to do so, I have made choice of the Words I have read to you ; which sufficiently

erty inform us of the great Futility and Imperfection of the present unsettled State and Condition of the Church, occasion'd by the Mortality of those who minister in Holy Things ; and they present us at the same time, with the merciful Provision which is made for the Churches Support and Comfort, *in the Perpetuity of the Redeemer's Priest-hood.*

That the view of the inspired Writer's Design may be more distinct and clear, let us turn back a little to the preceding Context ; where 'tis plain, he gives the due Preference and Excellency to the Office of our Lord Redeemer, above that of the Levitical Order. Upon this Argument the Author employs a very considerable Evidence ; *The Solemnity that attended the Mediator's Introduction.* He was made Priest not without an Oath, but they had no such Confirmation ; only by Appointment and Designation, God leaving the matter free, either to continue that Institution, or dissolve it, as he pleased. But the Lord Jesus was Installed by an Oath, by which he is perpetuated in his Office. *Heb. VII. 20, 21. The Lord Swore, and will not Repent, thou art a Priest for ever, after the Order of Melchisedec.*

And to convince the *Hebrews*, to whom this *Epistle* was sent, that the *Levitical Oeconomy*, was not to be insisted upon, and adhered unto, he infers the Dignity and Worth of the *New Testament Dispensation*, as much preferable to the *Old*, ver. 22. *By so much was Jesus made a Surety of a better Testament.* i. e. as there was an Excellency in the Oath constituting Christ in his Office, so there is in the Office constituted. That Solemnity made the Office Personal, and appropriate to the Redeemer, and secur'd the Blessings of it for ever to the Redeemed. He was the Surety of it on both Parts ; and therefore 'tis but Reasonable and Just he should be complied with, in his Proposals for our Salvation.

The

The same Design is pursu'd in our Text; where we find these Two Things. 1. The frail and inconstant state of those who were called to Minister in the Service of God. They were many, and succeeded one another in the same Office; and that both in the Holy Priest-hood, and in the inferior Degrees: *They were not suffer'd to continue by Reason of Death*: They succeeded each other in their Work, and were not suffer'd to abide by it; how well qualified soever, Death gave them their Dismission, and laid them aside, tho' greatly valu'd, and much desired.—That great Devourer is inexorable to all Intreaties, when his Commission is Sealed.

This is equally true of the *Christian Ministry*, as it was of the Jewish. There is a Succession, because they are not suffer'd to continue by Reason of Death. Mortality has spread its Shadows over those who Preach Eternal Life, in all Ages of the Church. *Blessed Paul*, and his holy Associates, were not discharg'd from the Assaults of the last Enemy. So that here we may take a Prospect, and make the same Judgment of our *own State*, which is *Unsettled*, and *Successive*, as well as *that in Aaron's Family*.

2. The *Sufficiency* and *Perpetuity* of our Saviour's Office: *But this Man, because he continueth ever, hath an unchangeable Priest-hood*. This Passage is very awkwardly rendered into English, *but He*, i. e. *Christ Jesus*, mention'd v. 22. And as this is a strong Conviction to the Jews, to own and acknowledge him; so 'tis a Consolatory to the Christian Church, and an Encouragement to place our dependance on him. Those who are profelyted over from Sin to the Belief of the Christian Doctrine, and to a hearty Engagement upon a good Life, are served by a constant Succession of Instruments, who die one after another: But still their Case and Circumstance is not so hopeless and forsaken, as the first Ap-

pearance of it may seem to suggest. The inferior Shepherds, who act by a Second-hand Commission, are call'd off their Attendance and Duty; but the great, the good Shepherd is not to be dismiss'd from his Charge, nor depriv'd of his Qualifications. So that we may lift up our drooping Heads and Spirits, and behold the Immortal Guide of the Church, establish'd for ever in his Office for our good.

I shall discourse of both these distinctly: And to shew you the Advantages of the *latter*, 'twill be necessary we take some notice of the Imperfections and Disadvantages of the *Former*.

The infinite Glory and Capacity of the Redeemer's Office, will be more agreeable after we have been a while conversing among the Shades. Our Priviledges will be more valued, when put in the Scale with our Burdens and our Grievances.

From the dark side of the Prospect we may observe,

That the Church on Earth is supplied by a Succession of Ministers, they not being suffered to continue by Reason of Death.

This is the Appointment of unerring Wisdom, and well adapted to the present State. 'Tis indeed attended with some Disadvantages, but has many more Beauties in it than any other Method. In this Dispensation Providence is cloathed with its brightest Ornaments, and governs the Church in a way altogether worthy of a *Divine Agent*.

I shall here Discourse a little upon these Two Points,

1. The *Inconveniences* of this *Constitution*, what there is afflictive in it, that Ministers die. In Regard 'tis offered here as an Imperfection of the Levitical Priest-hood, and so it is of ours.

2. The *Advantages* and *Suitableness* of this way: Where we shall see, 'twas a thing worthy of God, and becoming his perfect Wisdom and Goodness, to make this Choice.

(5)
1. Let us consider the Disadvantages of this Constitution, that Ministers succeed one another, by Reason of Death; and they are Three.

1. Ministers are removed from their *Work*, when arriv'd at a considerable Degree of *Usefulness*. When Pains and Study, Observation and Experience have furnish'd them for great and eminent Services, then Death steps in, their Breath is withdrawn, and the Church becomes a Mourning Widow. 'Tis a Loss much to be lamented, when they are taken off in the midst of their Days, when Abilities are much encreased, and many Years good Service might have been hop'd for. How unhappy the Disappointment, when our Expectations are rais'd, and our Hopes enlarged, of much Glory to God, and great Usefulness in the Church, to have all on the sudden, swallow'd up by Death and the Grave.

2. There's usually *much time spent* before others can arrive (if ever) to that *Measure of Serviceableness*. While Preparations are making, the Church is served, but with great Disadvantage. All the Learning, the Prudence and Experience their Predecessors had acquir'd, are dead with them. What a valuable Bequest would that be, if they could with their last Breath, transfer the Improvements of their Minds ! But alas ! That must not, that cannot be : Others are left to glean for themselves, and to gather a Stock with hard Labour and Pains.

3. The *Removal of Ministers* by Death, does frequently give occasion to many *Troubles and Breaches* in the Church. No such use shou'd be made of it; yet what shou'd not be, very often is chosen before what ought: The Corruptions of Men take Fire by that which might rather be expected to quench and kill them. How frequently has it been known, that upon the Death of Eminent Ministers, their Flocks have been strangely bewildred? How have they run into Parties and Divisions? The Bond of Peace has been broke. That Harmony and Union which are the Badge, the Ornament and Strength of Christian Societies,

quite dissolv'd! Upon the whole, who can but look upon it as an awful, afflictive Providence, when Pastors of great Use and Eminence are remov'd from their Flocks? 'Tis a Time for the Tryal of Christians in their several Capacities, and in the Exercise of all their Vertues.

2. As this must be acknowledg'd a Case which gives us but a Melancholy Prospect, and which carries much of Danger in it; however, 'tis wisely ordered by the Divine Providence to serve many considerable Ends; as,

1. The *Mortality of Ministers*, gives *Life and Spirit* to their Endeavours, while they live. 'Tis no invidious Reflection to say, the best need a Spur; to be rouzed and animated. Now what greater Motive to Faithfulness and Zeal, than the Thoughts of a Man's own approaching Dissolution? We know not how soon our Commission may be withdrawn, and our Accounts brought to an *Audit*. We are not sure of a long time to finish the Ministry, and to gather Souls in to the Lord Jesus. The *Treaty* may be quickly interrupted, and broken, and we call'd *Home*. Therefore we shou'd labour to our utmost to win Sinners over, to convince them of their Danger and their Sin, that they may submit to the Terms of the Gospel of Peace, and be saved. Thus you find St. Peter acting, and upon this very Consideration, II Pet. 1. 13, 14. *Yea, I think it meet, as long as I am in this Tabernacle, to stir you up, by putting you in Remembrance. Knowing that I must shortly put off this Tabernacle.*

2. 'Tis a most suitable means in the Hands of an Almighty and Gracious Spirit, to *quicken and awaken unprofitable Hearers*. The Death of a Minister may do that for some, which the faithful Pains and Labours of many Years cou'd not accomplish. The choicest Dainties, when they have been long fed upon, lose their Relish, and grow less Sapid than before; the Appetite don't receive them with the same Degree of Pleasure, but is apt to surfeit, and at length to undervalue and despise them. The Case before us is but

too

too much parallel; an able and powerful Ministry, long and constantly enjoy'd, grows less entertaining: People suffer themselves to grow nice and curious, and a drowsie Indisposition of Mind steals upon them, under their *Shadow*. But the Death of such Ministers, rubs off the Security, awakens and rouzes the Conscience, and brings that home at once, which many Remonstrances did not before.

3. Hereby Men are cured of their *Partiality* and *Excessive Fondness*. When they see the finest and best furnish'd Vessels, are not only *brittle*, but become *broken ones*: Experience convinceth of the Vanity to set too great a Price upon them. Hereby they learn to be content with *meaner Helps, and lower Attainments*. The blessed God will not suffer his Creatures to depend upon Instruments, and neglect Himself. If we over-rate any thing, he can soon dash our *Idol* in Pieces, and correct us with a Rod of our own preparing.

4. By this Method, the *present State of the Church* is better accommodated than any other way. If God had employ'd Immortal Angels, the dispensation wou'd not have suited this Imperfect, this Mortal State so well. They might indeed have done great things, they might have improv'd and urg'd home the Motives of our Religion at another Rate, than Men can do. They might have mov'd those Passions which too often lie unhappily beyond our Reach. The Glory of this Administration wou'd be too excessive, and the manner of it too fine for us. It wou'd *mix Two States*, before the time, which are yet to be kept *distinct and entire*. Our Minds are yet in a low State, shut up and enclos'd by Sense and Body. Hence was it that an *Angel* directed *Cornelius* to send for *Peter*, who should tell him what he ought to do. *Acts* 10. 3, 5, 6. That good Messenger knew very well what was to be done, but 'twas none of his Province to preach Faith and Repentance. The Treaty of Peace between God and Man, is best manag'd by *Men of like Passions with us*.

5. God

5. God, by this Method, glorifies his own *Power and Sufficiency*: In regard he's not confined to Instruments of any sort. The mighty Grace of God stands hereby advanced into a clearer Light, than if the most Eminent Teachers were continu'd and favour'd with an Immortality here. The Advancement of Divine Power and Goodness is a design which God will never leave off to pursue: And this is especially in the Success of the Gospel. By such Perishing Frail Creatures, as are employ'd to dispense it. 2 Cor. 7. *We have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us.* When the Vessels are broken, he furnishes out new ones: Raises up others to succeed in the Place and Office of those that are gone. And tho' the Tools he works with be mean and contemptible, the Success is no less, and the Glory due to the Great God is more conspicuous, 1 Cor. 1. 21, 27. *pleased God by the foolishness of Preaching to save them that believe: And God hath chosen the foolish things of the World to confound the Wise; and God hath chosen the weak things of the World to confound the things that are mighty: And base things of the World, and things that are despis'd, hath God chosen, &c.*

6. Their *Dissolution* makes way for their *Triumphs*: so that fit they receive their Crowns and Prizes when the Race is won, and over. Those that have been Early Ripe, and well furnish'd for their Work, and spent fast, are soon admitted to the *Joy of their Lord* than others. God is a kind and bountiful Master, he measures out to us both *Work and Time*, and when they're both up and done with, he'll *Dismiss and Reward* us.

All these things being consider'd, we may easily observe both *the Wisdom and Goodness of this Dispensation*: That it has its present and apparent Disadvantages, with regard to us; yet God Almighty gets Glory by it, and his Holy Will, and Righteous Ends, are duly subserved.

er and before we proceed to the *other Branch* of the Text, it
 nts be proper to note the *Inferences* that may be drawn
 dvant the preceding Discourse : And they are such as
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f. 1. What good use shou'd we make of Ministers while
 ave them! They must not continue long with us, by
 on of Death; that Devourer will not spare the Strong
 Judicious, the Soft and Moving, nor the Piercing and
 ening Preachers. All their excellent inward Furniture is
 proof against his Assaults. And certainly Blessings of
 Service and Value, which are only continu'd at the
 sure of another, and may shortly be remov'd, shou'd
 well improv'd the time we enjoy them.

f. 2. The Death of able and Faithful Teachers, tho
 solemn and surprizing, yet 'tis no new thing. It has
 the stated Method of Providence all along: Down
 Jewish Dispensation, the peculiar People labour'd un-
 his Disadvantage, their Spiritual helps were not suf-
 to continue by Reason of Death; and under the Admi-
 nation of the New Testament, the same common Rule
 served. *The Earth must not be forsaken for us, nor the*
remov'd out of his Place : The most desirable Instru-
 ts have always yielded to the stroke of Death. Men
 sacred and common Characters are equally under the
 ence of Mortality. Neither St. Paul's great Judgement,
 holy Zeal for Christ and Souls; nor St. John's fla-
 and tender Love to both, did exempt them from the
 cution of the same Sentence.

f. 3. 'Tis therefore a great Duty to pray for Surviving
 isters, that they may be long continu'd (if Sovereign Plea-
 will suffer it to be so) and made very useful. 'Tis
 in the Father of Lights, that your Instructors derive
 Knowledge, and by his Blessing and Concurrence
 that

that they are Successful. The blessed God sends forth to his Harvest the faithful Labourers, and when they in it, gives them Acceptance and Strength. Upon Consideration, our Saviour commands, *To pray to the Lord of the Harvest to send forth Labourers*, Luke 10. 2. That at once acquaints us both with our Duty and our Encouragement; we pray to the Lord and Master of this World that he would prosper his own Affairs, and provide himself with Workmen. Let me entreat you, for all the Faithful Ministers of the everlasting Gospel, by what Names ever they are distinguish'd and known, to help them with your Prayers, as the kindest Office you can do them, that utterance may be given to them, that they may open their Mouths boldly, to make known the Mystery of the Gospel. *Eph. 6. 18, 19.*

Inf. 4. How just is it to lament the Loss of such who are gone? 'Tis a common Calamity, and the Providence big with Judgment, when the Supream Lord calls home his Envoys and Residents, shuts their Mouths, and feeds them into Silence, that we shall never hear them treat with us more about the things that relate to Peace. So we find the Psalmist resenting it, *Psal. 12. 1. Help Lord!* What is the meaning of this Outcry? *The Godly Man ceaseth, the Faithful fail from among the Children of Men.*

Inf. 5. What Care is due to train up a Succession of Gospel-Ministers? In regard they are not suffered to continue, others must be provided to succeed. Care must be taken that the Lamp of God go not out amongst us. Lights many of them are burned down, the Oyl in others is far spent, and Provision must be made for more. Not only our own, but the Interest of our Posterity calls upon us to secure this Point: And I hope we have more engaged Prospects, and are not so much bound up within ourselves, as to discharge all Concern for the rising Generation.

Inf. 6. How unhappy and miserable is the Condition of obstinate unreformed Sinners, who continue under the Dominion of their beloved Vanities, and neglect their highest and best Interests, those of the Soul? Do you consider, poor Souls, what you are a doing, and whither all this Inadvertency will lead you? Many Opportunities, the best of Means, and a great Length of Patience, have been lost upon you; and is the Righteous God calling home his Ambassadors, whom he sent to negotiate a Peace between Heaven and you, and will you cleave to your Sins? I'm sure, it looks with a melancholy Aspect on you, as if the Time for the Treaty were near an End, and no more Terms of Peace to be offered to so vile Despisers.

Inf. 7. Is this the standing Order? How just and reasonable is it, that we resign and submit to the Sovereign Will of God, when he takes away our most desirable and excellent Instructors? The Strokes of this Kind are truly sad and afflictive, but not to be disputed: 'Tis the stated Order and Method in all Ages. How great is the Rebellion in such Worms as we, to oppose our selves to the Will of our Maker! To contend with the Almighty! To be in perpetual War with Necessity! As hopeless and ridiculous as it were to stretch out the Hand, and pretend to stop the Motions of the Moon, or change the Determination of the Winds. It is evidently our Duty and Interest, to submit willingly, and with Chearfulness, to what admits of no Controul. The Divine good Pleasure must be done, and will not consult us, what and how that shall be.

Inf. 8. This bespeaks us all, Minister and People, to be ready to die. The most of our Unwillingness to depart, (except what is interwoven with our Constitution and Make) ariseth from our Unfitness to die, either real

or imagin'd. That we may have no such Clog upon our Spirits, when our Summons draws near, *let's be casting off every Weight, and the Sin which doth so easily beset us*, Heb. 12. 2. Let's be ready *with our Lamps trim'd and our Loins girt, waiting also for the Coming of our Lord*, Luke 12. 35, 36. We have the same Principles of Mortality, that were in our departed Friends: We are cast in the same Mould, and are equally under the same Law of Mortality with them, and we must die out of this compounded State, that we may be born into the invisible, the *Disembodied One*. If this be our Case, Let's comply with it, and become Consenters to what God has determin'd. Resistance wou'd be fruitless and in vain.

Inf. 9 This recommends Diligence and Fidelity to surviving Ministers. As it has been, so it will be: They who were in the Gospel-Ministry, before us, are called away by Death; Many that were our Fellow-Labourers are dismiss'd. A very little while may turn the same upon us. We cannot be suffered to continue long by Reason of Death, and what Duty and Christian Obligations should this bind upon us? Surely to be very zealous and active while we are in our Work, and very studious and thoughtful how to do it well and successively. We should be much more solicitous for the Honour of our Ever Blessed Lord, and for the Good of his Flock, than for any of our little Concerns and Emoluments. What are these delusory, these flying pleasures; Men are so inveigled with, if compar'd with the solid, the substantial and unfading Joys of our Saviour's Presence and Favour!

You know, *My Honoured and Dear Brethren*, it was the dying Legacy of one (a) very dear to us, (a) *Mr. Finch.* (whose great Worth made him useful and desirable whilst he liv'd with us, and much lamented when remov'd) that we should be *sincere and faithful*; Words that

that contain the Substance of our Duty as *Christians*, and as the *Ministers of Jesus*. We have all the sacred Obligations that can be laid upon Men, to be so: The Tyes of Relation between us and our dearly beloved People; Our own solemn Vows and Promises, and the great Authority of *Jesus Christ*, and his Spirit in the Apostles. Our Office is founded upon the Grant and Commission of our blessed Saviour, and the Laws of the same Office are fixed and determin'd by him. *Stewards must be found faithful*; and we pretend to be no more than Stewards of the Divine Mysteries, 1 Cor. 4. 1, 2. And this is attended with an *Accountableness to the chief Lord*, the great Fountain of our Power, for our Talents and Opportunities; *as we have received of the Lord*, so must we lay out, spend and be spent, for him and his Service: As we have had Seasons to do good, so the Improvement of 'em will be look'd after. Let us therefore, *as dying Men and dying Ministers, take heed to our Selves, and the Flocks over which the Holy Ghost has made us Overseers*, Acts 20. 28.

Having thus briefly run through the former and darker, I shall next consider the *brighter Side* of our Subject. The one gives us but a melancholy pensive *View*; The other will open to us a Scene adorned with more grateful Images.

Our Lord and Saviour *Jesus Christ* continueth ever, and hath a Priesthood that fails not, tho' the Time of our Ministration must be determin'd by Death. *But because he continueth ever, he hath an unchangeable Priesthood.*

Here I shall

(1.) Explain and clear up the Meaning of these Words, in some proper Questions.

(2.) Offer Arguments to prove the Thing asserted, which will serve as Securities and Pledges of this great Blessing.

(3.) I shall draw some Suitable Complaints from the whole, and accommodate the Matter to our own very mournful and solemn Circumstances.

1. To explain this a little, it will not be amiss to propose this.

Quest. 1. What is this Priesthood of our Lord, which is here spoken of?

Ans. 'Tis one great Branch of his Mediatorial Office, and consists of two Parts, his *Oblation* and *Intercession*, by which he gave a most full and perfect Satisfaction to the divine governing Justice, on our Behalf, and continues his good Offices for our Salvation, This Priestly Office is most justly ascribed to the Lord Redeemer, as he executed it on Earth, and discharges it in Heaven. Some there are indeed, who would advance a third Part of the Mediator's Priesthood, namely the Blessing he bestows upon his People. But this may more properly be reduced to the former, as it is rather the Compleatment and Consummation of them both, than a distinct Branch. Let us think a little at these Two.

(1.) The *Oblation*: That Satisfaction he gave to the Justice of God as a Righteous and Holy Governor, whereby the divine Majesty was honourably reconciled to the revolted Creature; and it most comfortably secur'd the Favour of its God. Thus we read,
our Lord gave himself for us, an Offering and Sacrifice unto
 God

ed, for a sweet smelling Savour, Eph. 5. 2. I shall not
 ere spend Time to prove from Scripture (which would
 be very easy to do) that our Lord did pay such a stipula-
 ed Price as was pleasing and sufficient for our Redemp-
 tion.

And this he performs in Heaven too, presenting him-
 self in the *Holy of Holies* for us, Heb. 9. 12. *By his own*
Blood he entred in once into the Holy Place, having obtain'd
eternal Redemption for us. Where he plainly alludes to
 the High Priest in the *Mosaic Dispensation*, who went in-
 to the *Sanctuary*, and there sprinkled the Blood of the
 sacrifice, as an Atonement to God for Sin. So our blessed
 Saviour does something *Anallagous* to it, and as effectually
 as if he made a daily Offering of himself to the Fa-
 ther: His Blood, as it is the Blood of the Son, as well as
 the Surety, has most tender and prevailing Accents, the
 most powerful and perswasive *Rhetoric* in the Ears of the
 righteous God. This seems to be hinted at. Heb. 12. 24.
where his Blood is represented speaking better things than
the Blood of Abel. The latter crying to God for Vengeance
 against *Cain*, but the former pleading for the full Remis-
 sion of our Sins. His Appearance there is that of a Lamb,
 which had once been slain. with all the glorious Marks and
 signatures of his Wounds upon him.

2dly. The *Intercession* of our Lord *Jesus* is another Branch
 of his Priestly Office: This is not to be understood as
 he entreated like a Man, or beg'd as a Suppliant; who
 explores Relief where none is due: That wou'd not suit
 the Excellency and Perfection of his *exalted State*. His
 power and Credit in Heaven, don't admit of it. But 'tis
 his being present at the right Hand of God, appearing
 for us, and on our Behalf, applying constantly the Be-
 nefit of his Merit to us in the Pardon of Sin, &c. for
 our Salvation. The Scriptures have indeed made use
 of

of something a various Stile to represent *this Part* of *Christ's* by; 'tis all however too narrow and imperfect tho it be instructive enough. He is called an *Advocate*, an *Intercessor*, a *Mediator*, a *Dayes-Man*, &c. All these are significant of somewhat very great and considerable but his Care and Sufficiency exceeds them every one. He *does* all for Clients, that others could pretend to, and much more, in a Manner much more excellent and quite superior. He employs his Interest with the Father as effectually, as if he lay prostrate upon the Ground, refreshing the Memory of his Sufferings, and exposing his Wounds.

'Tis common to consider both these as distinct from one another, and may be of Advantage to clear Men's Apprehensions; yet they are but Parts of the same *Sacerdotal Office*, and may be distinguished as a Thing begun and yet uncompleat, is from the same Thing continued and brought to greater Maturity and Perfection. For what is the Sacrifice of our Lord, but the Foundation of his Intercession; and the Intercession, but the Oblation carried on and improv'd?

In a Word, this is the Office that is so well and wisely suited to the Necessities of poor Sinners; An Office Erected by Divine Authority, to secure the Rights and Dignities of Essential and Injur'd Justice, to propitiate the Father's angry Omnipotence, and to lay the Foundation of the Criminals Reconciliation and Peace with God.

Quest. 2 In what Sense, is the Mediator's Priesthood stil'd *Unchangeable*?

Ans. The Epithet *ἀμετάβλητος*, signifies a Thing unalienable; that is, so much appropriate, and so well established that it can neither pass away, nor be transfer'd upon another.

Part of it. Now, this don't intend that the Redeemer is altered, says to remain a Priest in the perpetual Discharge of every Part of that Office: But 'tis meant of the Person interested with this Office. He's Unchangeable, and so his Office endures as long as there shall be any the least Occasion and Necessity for it. The Manner of it may be chang'd, tho' the Substance may remain. Thus it is principally oppos'd to the Succession of Priesthood among the Jews. 'Tis most certain he will continue in this Station, so long as there's any Need of it, and when that Necessity ceaseth, he'll deliver up the Kingdom to God, even the Father, 1 Cor. 15. 24, 28. *Then cometh the End, when the Son shall have delivered up the Kingdom to God, even the Father, when he shall have put down all Rule, and all Authority and Power. And when all things shall be subdued unto him, then shall the Son himself be subject to him that put all things under him, that God may be all in all.* 'Tis not safe nor modest enough to determine what is meant here by delivering up the Kingdom: Whether it intends only the Mediator's rendering an Account to God the Father of his Deputation and Charge, to subdue his Enemies, and save those who were given him to be redeemed by his Purchase: Or, whether he shall quite lay down his Commission, and neither govern nor advocate any more under the Character of a Mediator, (which as I take is not very probable:) or that the Form shall be changed, and every Person in the sacred Trinity more immediately and more expressly concern'd in Government, of no great Importance to us now.

Quest. 3, What does this great, this everlasting High Priest continue to perform for us? There must be some eminent and glorious Work lying upon his Hands on the behalf of his Purchase.

Answer, To clear up, and go fully through all

all the Parts of this Enquiry, would take up more Time and Length than we can spare upon this Occasion: Our Prospect of it must therefore be more narrow and confined.

1. The great High Priest, our Advocate, in Glory entertains a more entire and tender Affection for his Church. He carried our Nature with him into Glory. 'Tis now a living and glorious Consort with him in that blissful State, and he retains those kind Propensions, he always had towards his Disciples. See with what Tenderneſs he took leave of his Followers; *He lifted up his Hands and blessed them*, before he ascended, *Luk. 24. 50, 51.* The last Act was an Act both of *Authority* and *Love*, that he might give Assurance that his Power and Inclinations are the same they had always been.

2. He entertains the most gracious Pity for us, and Sympathy along with us, under every Unhappiness. The Uneasiness and many Frailties of our present Condition need him, and He's exactly suited to supply all the Spiritual Wants his Followers can be reduc'd to. How strongly is this asserted by the great Apostle, *Heb. 4. 15. For we have not an High Priest which cannot be touched with the Feeling of our Infirmities*, &c. where two Negatives are employ'd to make the Affirmation more assur'd and strong. (*q. d.*) *undoubtedly* we have an *High Priest* who is touched, and does (*συμπάσκει*) suffer with us.

3. Our Advocate above is employ'd to furnish and provide for us: When he ascended, his Bounties were dispens'd with no sparing Hand. He left many Memorials of his Kindness; and now from above, He's constantly dispatching down fresh Blessings and Reinforcements to his

Intercession

stant Church, and to all the Members of it that are brought to living Union with himself, *Eph. 4. 8, 15, 16.* This that Universal Head of the Church, from whom the whole derives vital Influences, and by whom they are compacted and built up together. He provides for all the Members of his Mystical Body; for Pastors, that they may have proper Furniture and be Useful; for every one in his Place and Order, that he may Grow and be Edified.

4. He's employ'd to comfort and assist us. This Vale of Tears is filled with Complaints, with many Disappointments and with many Sorrows, which make an Invisible Inter-course and Correspondence with Heaven, by which fresh Joys and Blessings are convey'd, to become necessary for us. That Christians mayn't sink for want of Relief and Joy, our exalted Redeemer has commission'd the blessed Spirit, as his Deputy, to supply his Absence. For what the Comforter has ever done since the Time he made his most signal Descent into this World, and what he continues to perform, was purchased by our blessed Lord, and we receive it at his Instance, and under his Directions. *John 4. 16.—16. 7, 13, 14.*

5. He's to save and to receive us up to Glory: He has not his Name in vain, *Jesus*, for he shall save his People. This he does not only in frequent temporary Salvations, but in that which is *the End of our Faith, the Salvation of our Souls.* And the Reason of this he fixeth upon his own immortal Life, *John 14. 19. Because I live, ye shall live also.* i. e. Since the Head is alive, and possesst with Influences and Gifts sufficient for us, and has in his Custody Mansions to assign us, we shall both live a Life of Grace here, and of Glory hereafter.

In a Word, he continueth ever to do all we need, that our Happiness may be compleat; that he may effectually

ally deliver us from Sin and Danger, and invest us with those Honours and Priviledges, he has purchas'd at the Expence of his own most precious Blood.

2. I come next to treat of the Proofs and Securities of this: That this is the Doctrine of the Holy Scriptures appears from what has been advanc'd on the former Head. The Pledges and Securities for it, are these,

1. The Constitution of his Person. The Lord Christ was eminently fitted for an enduring Office; The Deity assuming the Human Nature into a Personal Subsistence with it self. Now the unchangeable God can't fail nor faint; he can't desert his Office, nor abdicate his Government. Death, and all its cruel Train, has no more to do with our exalted High Priest: He dies no more, having broken the Bands of Death. As no eternal Force can deprive him of his Charge and Trust, so his own most blessed Inclinations towards his People will never cease.

The Human Nature in our Lord is of a peculiar make. It has the common essential Properties, yet with singular Advantages. 'Twas framed and constituted with a most exquisite Fitness for the Work of a *Faithful and a Merciful High-Priest*. More, far more Mercy being in the temper of our Blessed Saviour, than in any meer Man. If to this we add the Excellency of the Divine Nature, we'll see, that all the Angels could never have loved us so well. He is the very Son of God; and how agreeable, how pleasing for God to love and do good!

2. The Designation of this excellent Person to that Office. His Inauguration was very solemn, and was confirmed with an Oath to secure his Perpetuity. *Psal. 110. 4. Thou art a Priest for ever, after the Order of Melchizedek: i. e. Thou art by Solemnities of Enstalmment and*

Oath,

at the Death, made a Priest never to die, whose Office can't be translated to another. This was done by the Fountain of all Power and Authority, the Lord Jehovah: *The Lord said to my Lord.* So John 6. 27. *For him hath the Father sealed:* That is, designed, fitted, set apart for the Office of Mediator. If so, who or what can change the Appointment? Has God the Father set him up, made him a lasting High Priest? Who then can displace and remove him?

3. The Necessities of his Church require that he endure forever; that his Priesthood be unchangeable. He is the Remedy we needed, and was provided by infinite Wisdom and Grace: He must therefore be every Way fit, and sufficiently furnished for us. While the Church is militant, it's clear that *such an high Priest does become us*, and we need all his kind Attempts for our Good. Daily Pollution requires daily Pardon; new Guilt needs renewed cleansing. What would become of all our Prayers and Tears, if this Blessed Saviour did not interest himself in them, and render them acceptable thro' his own Merit?

After Time is ended, and Affairs adjusted at that great Day, the Church will not indeed be under the same Necessity of an Advocate to plead a Pardon, yet tho' the Manner of his Employment may change, I see no Cause to think he will totally give over and cease to act for our Benefit. Tho' he continue not to intercede, he may be a Pledge and Security of our everlasting Rest and Peace with God; as being one in our Nature glorified, and in whom the blessed God is ever well pleased. The Glory and Renown of his Atchievements will be His eternally.

And truly such Thoughts as these seem to be confirmed, by observing that the Redeemer is to be vested with our Nature (for ought appears to the contrary) for

ever. And pray to what purposes? Surely for some good and great Reason; for some Benefit and Advantage to the Church Triumphant. Not to insist, that the Lamb's Throne is said to be eternal, *Rev.* 22. 3. and that he is said to lead and feed his Church; which certainly means something considerable and transcendent tho' we dare not pretend to determine exactly what it is. But thus much shall serve for the Doctrinal Part: My next Work shall be to make some Application.

To apply the Doctrine of *Christ's* abiding Priesthood especially to our present Case I shall be as brief as I can in laying down these following Deductions.

1. 'Tis not fit we seek after any of his Order to do his Work: He abideth ever, and needs none to perform what he has undertaken to do. He stipulated nothing but what was in his own Power, and his Faithfulness will never permit him to decline exerting his Ability and Power. Let the *Romish* Church look to it, how they'll answer for the Indignities they offer him in their Masses, diminishing thereby the Credit of his Sacrifice: And their Setting up Saints and Angels as Intercessors, whereby they fully the Glory of his Intercession for the Church.

I might here also take another sort of People to Task, who deny the Deity of our blessed Saviour, and destroy the true Notion of his Priesthood, on Earth and in Heaven. But this is not a Place nor Season for Controversy.

2. Here's great Encouragement for Ministers (and Servants under the Lord *Jesus*) to look to him for Success and Support in their Work. We are not of our Selves sufficient for these Things, nor can we demand the desired Success: But our Abilities are from him, as are our Successes too. We are changeable Creatures, lyable to many Assaults; are often at a Loss what to do: But he stands as an immoveable Point, and cannot be non-

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plust's'd in the most intricate Case. Among the many Troubles that lye near our Hearts, this is one, that we must leave our Congregations, when Death gives the Stroke, tho' there be many that have not yet submitted to the scepter of our Lord. How sad is this Reflection to a Lover of Souls, who knows their great Worth and Danger? Nevertheless, 'tis a Cordial to us in all our troublous Thoughts, that our High Priest continueth ever. He can take Care of his Flock without our Oversight; he can raise up others to enter upon our Labours and [do what he saw not fit we should do among them] perform such Services as his Wisdom would not engage us in.

So if our Work lie heavy upon us, either as to the Greatness of it, or about the Success; here we have our Relief: Let's go to the chief Shepherd for Wisdom, Strength and Success. The Way of Prayer has been often tryed and proved to be a safe and successful one in this Case: And therefore let us beg from him all we need, to make our Work and Way prosperous.

3. This may serve to excite and quicken the serious Christian to trust in the Lord *Jesus*, for Help in Trouble. We have many an Afflictive Trial abiding us in this World, with many Temptations and Failings: What a Brood of Sins do infest the present State, and how much Need have the best of a very ample and perfect Sacrifice? The Lord *Jesus* is the *very excellent* commissioned and approved one you need; make Tryal of his Love and Sufficiency. *Heb. 5. 2.* He can have *Compassion on the ignorant, and on them that are out of the Way.* The Greek is full and instructive, *μετριοπαθεῖν διωδόμενοι*, *q. d.* He hath an inward Will, Power and Ability to have Compassion, and that according to every one's Proportion of Necessity and Distress. 'Tis a Word directly opposed to the Apathy of the *Stoicks*, to their pretended Unconcernedness and Want

Want of Passion and Resentment. The High Priest was to provide the Sacrifice, according to the Nature of the Offence, for which an Oblation was to be made after he had well considered the Nature of the Crime, and whether it was a Sin of Ignorance or Presumption, &c. Accordingly our Lord and Saviour does adjust and proportion his Condolances, his Blessings, his Sacrifice and the Comforts of it, to the Measure and Magnitude of our Grievances.

So that there can be no Burden upon the Conscience too great for him to ease you of; no Affliction too sharp for him to abate and moderate its Force; no Condition of your Life natural or spiritual, but he can accommodate. He can condescend to the most ignorant, the most weak and infirm Souls in his Service.

4. This administers Comfort to Christian Societies against the Loss of their most faithful and able Pastors. We should lift up our Heads from the Tombs of mortal Teachers, to the Throne of our glorified Lord. Let the Emptiness of all others fix us more closely unto him who never fails. They, like Lamps and Tapers, are spending fast, and going out, one after another; but He, like the Sun, is full of Light and Heat; the one to guide, the other to quicken and cherish his Saints. As Death stops the Mouths of the most eloquent Preachers, so it puts an End to the Prayers and Wrestlings of the most importunate Supplicants: But, this *High-Priest* has no such Restraints laid upon him, he does not cease to instruct and plead for us. His Cares are many about Souls, his Fulness is sufficient for their Help, and he is as ready to dispense, as he is able to relieve: Why then should we be Faithless and Timorous? With Him are all the Gifts and Graces which the Church needeth: And why shall we limit Him where he has not limited himself?

As this advanceth the Lord *Jesus* above the Tribe of *Levi*, so it asserts the Priviledges of the Gospel above those of the Law: Gives Christians Advantages that are never to be forgotten. A clear Manifestation of *Christ's* Priesthood, which was but shadowed to the *Jews*, in Types and dark Sayings. And our great Encouragements are such as these, That the Gospel Ministry shall never be quite lost: The Powers of Darkness may rage, and shake their Chains, but can't prevail, while our Blessed Lord and Master reigneth over all, and undertakes to support and defend us. His Promise tells us how careful he'll be in this Matter, Mat. 28. 20. *And lo I am with you alway, even unto the End of the World.* An Invisible Power is engaged for the Defence and Continuance of those, whom he has employ'd to teach his People: Particular Persons fail and die, but the Order shall not, while there is Work to be done, and Souls to be Converted and Edified.

Nor is it to be overlook'd here, That the weakest Instruments can be of great Use, under the kind Influences of our Blessed Mediator: *Who is sufficient for these Things?* If any be, tho' in a small and low Degree, 'tis from that they derive it. *Every good, and every perfect Gift, cometh down from above.* And among those, the Gifts and Furniture of the Ministry; as also the Success that attends 'em. 'Tis He that gives Entrance to his Word, and by the divine Spirit opens the Avenues of the Soul, to entertain and obey it. And however imperfect our Prayers and Praises be, they want not a sufficient Recommendation to God the Father. He continueth ever in his Office, to perfume our daily Sacrifices, to sprinkle them with his precious Blood, and make them pleasing and acceptable to the divine Majesty.

'Tis true, the just Rights of the Christian Church have been often invaded; the Enemy has been suffer'd to destroy and deface the Beauty and Lustre of God's House, and to burn

burn, consume and act many Cruelties upon the living Temples: But after all, our Lord and Saviour caused the Clouds to disperse, he made the Church to emerge again, from her Troubles and Distresses. He has more convincingly approved himself a watchful and sufficient Patron of the Christian Society. The remarkable Vengeance that fell upon the primitive Persecutors, their Deaths and the Manner of it, as related by *Lactantius*, shew this clearly. In every Age since, there have not wanted some to exercise the Faith and Patience of the Saints: Upon the Rise and great Progress of *Arianism*, how did the faithful mourn? What horrid Cruelties were committed then? Yet a Stop was put to that Plague in due Time, and then the Church had Rest for a Time, 'till Riches and Grandeur made her slumber; and by Degrees, Ignorance, Superstition and Idolatry came in. But this also was removed in good Part by the *Reformation*, a Thing truly wonderful, and proved sufficiently our blessed Saviour's Concern for the Church.

Let us not despond and be excessively troubled, when our Lord is changing his Servants, calling some home by Death, seeing himself continueth ever, and is vested with an unchangeable Office. He will provide for his own Household, and he has undertaken to do it. Trust his Fidelity, his Love, his All-Sufficiency, to do what he engag'd for.

5. Let this encourage us all to employ the Lord *Jesus Christ* as our High Priest: 'Tis the very Use our Apostle makes of it in the Verse after the Text, *Wherefore he is able to save to the uttermost all that come to God by him, seeing He ever liveth to make Intercession for them.* Come let us consent together to yeild our selves to him, and submit to him. Are you willing to be saved in the Way prescribed by the Gospel? Why stand you off? There's a Sacrifice already offered and accepted for you. The Mediator loves to take care of your Concerns; his Intercession is employ'd for you; and his holy Spirit is dealing with you.

Is it not better to come willingly unto this blessed Saviour, and be made happy by him, than to provoke him to drive you into endless Perdition? The Misery will be inexpressibly great, for such as despise this great salvation. The Cause will really turn upon this Hinge in the Sequel: Either you must be Volunteers under Christ's banner, and be saved by him; or be involuntary Sufferers under a most Righteous Sentence.

Well, as he abideth ever to be a Mediator for us, let's go to him with our Morning and Evening Sacrifices, that he may offer and bless them for us. If we have our Peace-offerings, or Thank-offerings to make, expect Acceptance of 'em only thro' the Lord *Jesus*. Alas! All our humble and contrite Acknowledgments in Confession of Sin; all our earnest Supplications and Entreaties in Prayer; all our praises and Thanksgivings, in Adoration, wou'd vanish into meer Air, if the Lord *Jesus* be not employ'd to recommend 'em for us. But, on the other Hand, the meanest and most interrupted, sincere Desires and Addresses, if sprinkled with his Blood, they'll be accepted and obtain their End.

The Conclusion.

IT seems I am partly under Restraint in what should next come to be done, the Character of my dear Brother, the late Precious and Valuable Mr. *Chorlton*. It was his modest Request to his worthy Executor, that he should not be commended in his Funeral Sermon. I shall pay as much Deference and Regard to both as I can, present circumstances being considered and allowed for.

But, as Love is talkative, so is Grief too, when it gets vent: When both unite, the Torrent runs more impetuously. I must therefore crave Leave to bewail a little, what must not praise. It wou'd have been a truly pleasing Work (tho' not an easy one) to have gratified you with an Account of Him whom we all sincerely loved, and sincerely weep over. And surely so great Losers as we, may be indulg'd a little in our Complaints.

Shall I say, we are this Day lamenting a *very great Loss* 'Tis so to his Family ; to his Brethren in the Ministry ; to this Congregation ; to my self in particular. If so, who can be silent?

You his Family ; your Loss is *truly great*. I won't aggravate your Sorrows, they are sharp already, and very just. You had one in him, that was in all Relations desirable ; all that a Creature cou'd be to ye. Seek an Interest in the Unchangeable God, whose Presence and Blessing can abundantly make up all that's gone. Remember those wise and grave Counsels he gave you, while he was yet among you : That will be your truest Wisdom, and greatest Interest. And for your Comfort, pray consider, he that was oft in violent Paroxysms, shall be no more tormented with that dreadful Distemper, *The Stone* : He hath left you, but it is for much better Company ; he's gone to the General Assembly, to the Blessed Family Above ; and changed his Relation of a Head, a Father, a Brother, to be a Member and Citizen there.

You, my honour'd and dear Brethren in the Ministry, you come in justly as Sharers in this Affliction. We all know how delightful he was to us, how firm and sincere our Love was to him, and with what Pleasure we took Counsel together, for the common Benefit. We now lament his Death, who was of moderate, healing Principles, and gave Advices suitable to those Principles. What remains for us, but to grow in Love to one another ? We that survive are loudly called to this, by the Death of those great and excellent Men, Mr. *Newcome*, Mr. *Eaton*, Mr. *Finch*, and now Mr. *Chorlton*. Thus, God has diminished our Number, *weakened our Strength in the way*, and calls us to depend more entirely upon himself.

This Congregation is too deeply sensible of their Loss, to need a Monitor. Have you not lost a wise, able, solid and powerful Dispenser of the Sacred Mysteries ? You know, 'twas never his way to perplex any Subject, nor to rip up our bleeding Wounds among Protestants. He had Charity, and made good Use of it. Very far from that hot and malignant Temper that prevails too much in the World. As he preached the Gospel of Peace, so he prayed for Peace and earnestly desired it.

To you therefore, my dearly Beloved in our Lord *Jesus*, my Advice upon this Afflictive Occasion is, in general, to depend upon the Everlasting

lasting High Priest, who reigns over all, and is ever at hand to relieve and help us. What Comfort is it that *Jesus, the Son of God*, is the Patron of our Cause, the Guardian of his Church, and the Disposer of his Ministers? Admit the worst, that the best furnished are dismisi'd from any further Labour among us, they fall before the Conqueror, and give up the Ghost: Yet we may stay our selves with this, that our Blessed Redeemer liveth, and continueth ever.

Tho' you change Pastors very oft, by Death; tho' you should be called to another Exercise of this Nature, e're long, (and alas! Who knows how soon that may be?) yet you need not fear changing the great High Priest: He abideth ever, and both can and will provide for you.

More particularly, these Things I recommend to you all, viz.

1. *Be thankful to God who favour'd you so long*: That you had such a worthy Person so seasonably provided, and so well fitted to succeed the very Eminent Mr. *Newcome*. Very few cou'd have gone so far towards the filling his Room, and making up your great Loss in that Reverend, Aged Person, as our Deceased Friend. Mercies enjoy'd must not be forgot, tho' we have Troubles and Grievances succeeding. 'Twill be very narrow and selfish, to measure our Gratitude by present Enjoyments. 'Tis unworthy a Christian Spirit to repine at the Hand of God, when he withdraws the Mercies we have long enjoyed: It looks as if our Thanks were purely Mercenary, that we wou'd be no longer in that Frame, than Providence observed our Way and our Desires.

2. *Remember the Word he has spoken to you in the Name of the Lord*. To live according to his Doctrine and Instructions. He was taken off in the midst of a great Design amongst us, in preaching over the Decalogue. But you had every Day something that tended to quicken, direct and support you, in the Divine Life. This Providence comes as the Application of all his former Sermons, and God grant it may come home upon the Conscience of every one here, effectually! You of the yonger sort, are more especially concerned: The last Lord's Day that you heard my dear Brother, he was treating with you, to make you dutiful and good. Oh, think seriously of those Things that belong more particularly to your State! If you are good betimes, God will be your God, he'll never, never, leave you, nor forsake you.

3. *Be humbled for your own Unprofitableness*: While you enjoy'd the Benefit of his truly useful Labours; how solid and weighty, plain, and yet strong, were they? And is there not just Cause to accuse your selves of coming far, very far short? 'Tis the way to provoke God to farther Displeasure, if you ben't humble, and don't endeavour an Amendment. If there be any here that is ignorant of the great, and Fundamental Truths of the Gospel, what can you have to alledge

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alledge for your selves? How often did he strive to give you Spiritual Life, by clearing up the Mysteries of our Holy Religion? thou art a careless, indifferent, besotted Creature, pray consider how often he has dealt with thy Conscience, to convince and reform thee.

4. Help, Men and Brethren, by your most earnest Prayers. 'Tis not likely that this Loss can be speedily, if ever, made up, in all Respects: Yet the Residue of the Spirit is safely lodged in his Hands, who will not suffer his own Work to cease, nor his Lamps to be quite extinguish'd. The Divine Aid, with what you have, and his Blessing upon the Labours of the surviving Instrument, may be of Service to your Faith and Joy. As you wou'd have the Interests of your Blessed Saviour, and your Immortal Souls, to prosper in the midst of you, fail not in this Duty. Forget not to pray for a healing Spirit, that the Bond of Peace and Love may be presented amongst us.

As to my Part in this heavy Affliction, 'tis far greater than I can express in Words. They who knew us both, can best judge how feeling the Stroke is to me.

I can truly employ *David's Lamentation* over his beloved and faithful *Jonathan*, 2 Sam. 1. 26. *I am distressed for thee, my Brother. Very pleasant hast thou been unto me.* And this, in many Instances. How pleasant in Publick Ministrations? Where sound, well-guided Reason ran, as a constant Stream, through every of his Performances: Where Light and Warmth were justly attemper'd. How exceeding pleasant in the more retired Parts of our Conversation, in the Things that became a Scholar! Very thoughtful, yet very communicative. Nor was this all, he was not only pleasant to me in those Speculations, but in the Resolutions and Consultations that became a Fellow-Labourer. How pleasant and profitable was he, in the inward and endearing Communications that became a sincere and honourable Friendship!

And now, after all, God has taken this endeared Friend and Brother, into a nearer Union with himself: He has dissolved the Relation between us, deprived me of One whom I entirely loved and honoured. *Friends fail, and all will fail ere long: Lord, fail not, forget not, forsake not the Work of thine own Hands!*

But I must now dismiss this melancholy Subject, and leave the rest to be sigh'd and wept out. And that our Tears and Mourning may be of blessed Use to all of us, in *Time*, and in *Eternity*, let us come to this Resolve, and joyn heartily in it,

To surrender our selves, and all we have, unto the Lord our God, thro' the Blessed Mediator, to be his faithful, active and obedient Servants to the End of our Days. And then surely, *when the chief Shepherd shall appear, we shall receive a Crown of Glory, that fadeth not away!* Amen.



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